

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 1.

CHATTANOOGA, TENN., SATURDAY, DECEMBER 10, 1898.

No. 2.

History of the Southern States Mission.

April of 1877, a company of Saints were organized in Arkansas, under the leadership of Elders J. P. Wimmer and N. P. Beebe, to emigrate with wagon and teams across the plains to the settlements of the Saints in Arizona. The company numbered one hundred and forty souls, which was officered with Elder Wimmer as President, and two counsellors, who were assisted by captains of companies of ten men for guards.

On the 3d of April President Boyle and Elder J. S. Page, Jr., visited the State of Texas, in Basque county, to open up a new field of labor. While they were absent a conference was had in Chattooga county, North Georgia, in the Haywood church, Elders John Morgan, Thos. E. Murphy, James T. Lisonbee, Charles Brewerton and W. C. Whightman were in attendance, with a large delegation from the several States near by.

April 6th, 1877, President Boyle reported eleven Elders in the field, five organized branches of the Church, with a membership of 216 and a scattering membership of 60, being a total of 276; also the releases of Elders William Calder, Samuel Douglass, J. W. Thomas to return home.

During the summer of 1877, James T. Lisonbee and John Morgan traveled and preached in North Georgia and Alabama, baptizing twenty souls, principally in localities not heretofore visited.

October 6 and 7 a conference was held at the Haywood Valley Church, in Chattooga county, Georgia, at which strenuous efforts were made to organize a company of emigrants for the west, resulting the following month in the organization of a company of twenty souls, under the leadership of President Boyle, who left for Utah, and arrived in safety.

About the same time Elder James Argyle and John C. Sharp organized a small company of Saints from Tennessee.

On November 21 a company of eighty Saints was organized at Scottsboro, Ala., from Georgia and Alabama, who took the train at this station for the west, proceeding only as far as Pueblo, Colo., where they went into winter quarters, Elders Lisonbee, Morgan and Murphy accompanying them to their destination

and leaving them. They proceeded home with an honorable release as their reward. This draft made on the working force of the mission was felt somewhat and false teachers began to try to lead the people astray.

During the month of December a new corps of Elders were sent to the field and the year closed with much good work recorded for the past year.

(To be continued.)

OUR CONFERENCE PRESIDENTS.

Elder James Larsen, whose portrait is herewith presented, was born at Brigham City, Utah, on the 5th day of June, 1872, which is still his home. During his early life he remained at home on the farm cultivating fruits and assisting his father, who is a carpenter. His winter months, however, were spent at school and hard study. He attended the Boxelder Stake Academy until the age of 21, when he began teaching school, until his call to become a missionary, in May, 1896. He arrived at his field of labor on the 20th of May, in the Middle Tennessee Conference. He labored in all the various branches of the work necessary in



ELDER JAMES LARSEN,
President of Middle Tennessee Conference.

the field, including canvassing, meteoric and cometical labors.

When President N. P. Nelson was called to labor in the Chattanooga office Elder Larsen was chosen as President

of the Middle Tennessee Conference, selecting for his counselors Elders M. A. Stewart, of Mesa City, Arizona, and J. Preston Creer, of Spanish Fork, Utah.

Elder Larsen is one of the best workers in the Mission, is an able preacher and writer, is very popular among all with whom he meets, and will leave the missionary field amid many regrets, both among the Elders of the Middle Tennessee Conference and the people.

He expects to return home about Dec. 15, in time to meet his dear ones at home around the Christmas board.



ELDER JOHN Z. BROWN,
President of the Florida Conference.

The subject of this sketch, Elder John Z. Brown, was born in Pleasant Grove, Utah, Sept. 2, 1873. His youthful days were spent at home, working on the farm during the summer months, and attending the district school in the winter. At the age of 17 he entered the Brigham Young Academy at Provo, Utah, where he studied for thirteen weeks. When school opened, a year later, he resumed his studies in the Normal Training College of the same institution. His intentions were to complete the course—which was four years—but financial circumstances would permit him to attend but one year and a half. He now resorted to an occupation whereby he could gain a livelihood, and at the same time continue his studies, started for Chattanooga, Tenn., where he was assigned to labor

in the Florida Conference. On the release of Elder Frank H. Cutler, which occurred June 15th, 1898, Elder Brown was appointed to succeed him as President of the Conference. He chose Elders R. M. Robinson, of Grantsville, Utah, and C. G. Parker, of Hooper, Utah, as his counselors.

Elder Brown's father spent a life time laboring in the interest of the cause of Christ. He embraced the Gospel in 1840; was ordained an Elder by Patriarch Hyrum Smith. He was the captain of the 13th ten in the company of pioneers who, under Brigham Young, entered Salt Lake Valley, July 24, 1847. Since leaving home, Elder Brown has been called to mourn the loss of his aged and beloved father.

THE MAN OF THE WORLD.

That is your boast. But it is really nothing to boast of, for you have dissipated one-half of your heritage. Or perhaps you have never known anything about that lost half. The ideal man is simply and only a man of the world, but a man of two worlds. Until he recognizes the fact and governs himself accordingly he cannot sing his song with a clear voice or do his own soul justice.

There must be two sides to a \$20 gold piece, or it is not genuine. In like manner a genuine life must have two worlds in view all the time.

This lower world is man's field of action, in which he shows his mettle, and in which he not only forms his character, just as a boy learns his lessons at school, but adds to the aggregate strength or weakness of his fellows. If he is ablaze others will light their candles at his fire; if he is merely cold ashes, they will blow into people's eyes and so blind them that they cannot see the truth.

The other world is a reservoir from which he draws daily inspiration, patience with which to achieve under difficulties, hope, cheerfulness, spiritual repose and resignation which sweetens the soul that would otherwise be embittered.

When a man is only half himself he is satisfied with today, its ambitions and pleasures. When he is his whole self this world is too narrow for his soul and he finds a peculiar happiness in the contemplation of another sphere which will furnish him the opportunity to attain his manifest destiny.

It seems very odd to hear a man argue that he is under no obligation to obey a God whom he has never publicly confessed. He is a man of the world, neither knows nor cares anything about religion, and, therefore, claims the right to do as he pleases.

Now, it is a man's business to know something about the laws of the world he lives in, and it will not help him in the least to shrug his shoulders and declare that he does not believe in those laws. The stern fact is that the laws will act whether he believes in them or not. They are quite independent of anything he may or may not believe, and after a while he will learn that it is very much more to his interest to know what they are and to give strict heed to them than to ignore them or deny their existence.

He sees this with regard to physical law and is very careful about breaking it. When standing on the edge of a precipice

he may deny the existence of gravitation, but he will not take the leap and thus show the courage of his convictions. The law does not care a jot or tittle about his personal theories. It will do its work in spite of his arguments, and he will certainly suffer the consequences of his rashness.

The spiritual law is equally rigid, though it acts more slowly. For that reason some men are deceived. You may not believe in purity of body, but still the revenges of time are awful. You may ignore all moral principles; you may even succeed so far as to make a fortune based on evil practices, but when you investigate your own character, if you ever dare to do so, you will be forced to acknowledge that you know little about the sweetest and most reposeful and joyous part of life, and that you have been feeding on "the husks which the swine did eat."

I know of no spectacle more painful to contemplate than that of a man who has persistently used the world for purposes of selfish gain, ignoring all obligations of honesty, charity and generosity, and then in his old age sees himself just as he is—dwarfed, twisted, incapable of holy emotions or high aspirations; a poor, miserable creature who has lived a mistake and reached a period beyond which recovery is impossible so far as this life is concerned. For such a man to see himself just as he is, to measure his own exact weight, to know vividly how he is regarded by his fellow men, to be conscious that his example, as bad as it is brilliant, has led scores astray—that must be a doom too dreadful for words to express. I have heard a great deal about hell, but that man can tell me of more horrors than I have ever conceived.

To have your soul to take you in hand and show you how you have abused it, to have some angel paint the picture of what you might have been and then force you by divine compulsion to compare it with what you really are, that would be simply awful.

If you answer the charges of the angel by saying that you are a man of the world the reply will be forthcoming like a peal of thunder: "You were not born to be a man of the world, but a man of God." If you know enough to use this world you should know enough to use it in such away that if there is any other world you will be better fitted to enter it without shame.

No; there is but one way to live, and that is to live justly. The world is large and wide, but there is no spot where a man can hide from the moral consequences of dishonesty. A noble character is not created, it is made. Even on the low plane of pure expediency it is better to be true to yourself than to be false. You cannot ignore a tornado, you must protect yourself against it. You cannot ignore God or his laws, for they refuse to be ignored.—George H. Hepworth in the New York Herald.

Dr. Cumming has said: "It is easy to die like a martyr; the great thing is to live like a martyr."

While Carron Dale said: "It is not the death that makes the martyr, but the cause."

IS THERE ANYTHING TO DO TO BE SAVED?

By Elder Geo. E. Hill.

Ever since the advent of man upon this earth, two great questions have confronted him, both of which are of the utmost importance. They are: First, Is there anything we must do to be saved? Second, What must we do in order to gain salvation?

Let us consider the first question, which is necessary to determine, before the second presents itself for consideration. Nearly all people on the earth today acknowledge and believe we must do something to obtain salvation; but there are about as many different opinions as to what that "something" is, as there are different nations, kindred tongues and peoples. How can we answer this question correctly and in a manner that will bring peace to our minds. Man individually, is not authority on matters pertaining to our salvation, for these things can only come from God, hence we must go to Him for this important knowledge and authority, and in doing so we must receive the same in one of two ways, either direct revelation, or through records made of revelations, given to ancient worthy men who had communed with the Father, the most authentic record, acknowledged today by the Christian world, is King James' Translation of the old Jewish Scriptures; while we, as Latter-Day Saints, have other records equally, which we considered more authentic than the Jewish Scriptures, yet we are willing to confine our researches to that good old book which is so venerated and accepted by all Christians of today. Now to the subject:

There are two classes of people, one of whom say "believe and thou shalt be saved," without individual efforts in performing the different ordinances enjoined by the Gospel. They think if we claim salvation by reason of individual works, that we are drawing away from the atoning power of Christ and thereby debasing Him and exalting ourselves. In support of this theory many passages in the Scriptures may be found, such as "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31), Paul's promise to the jailor. In Romans 1:16, the same Apostle says "the Gospel is the power of God unto salvation to every one that believeth." Again to the Romans (3:23 to 27), we might infer that Paul promises salvation to those who merely believe—give an intellectual assent of the mind—not coupling works with the same. Further along in the same book (10:9, 10) he says: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God had raised Him from the dead, thou shalt be saved," etc.; with great assurance these non-working people and believers fly to 2 Eph. (8, 9), which reads: "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God; not of works lest any man should boast." Some claim no chance for controversy is left after considering the apparent meaning of this last quotation; we are also referred to 2 Tim. (1:9), wherein it says: "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus, before the world began." With a

like object in view, they read Titus (35): "Not by works of righteousness which we have done, but according to His mercy he saved us," etc. Many other quotations similar to the above, could be cited, but it is not necessary to bring them forth, as those noted are the best samples and mostly relied upon by the supporters of the "non-work" theory.

The Apostle Peter says "no prophecy of the Scripture is of any private interpretation," which fact being true, we must be careful in applying Paul's words; before a correct understanding can be had of ancient writing, we must observe the following rules and know concerning them:

Who is writing?

To whom are they writing?

And what are they writing about?

All of the foregoing extracts are contained in Paul's epistles to "saints, faithful in Christ Jesus," as he almost invariably says in the first few verses thereof, except in the case of the jailor, who was not a member of the church at the time he addressed the remark to him. Now, is it not reasonable to suppose that he would write differently to those who had obtained like precious faith as himself? "had done the will of the Father and knew of the doctrine." Certainly, no other conclusion could be arrived at. We must also take the context in connection with the text and consider the whole.

Certain conditions existed in the days of Paul, which specially called forth his epistles, on account of the waywardness of the "saints" (members of the Church of Christ), which he endeavored to suppress. If we apply the above quoted Scripture to our individual selves, and lay the flattering unction to our souls, that we need do nothing but believe, which, when there is a matter of action involved is equivalent to nothing, we must accept of his scathing rebukes which are so cutting and sharp, and copiously scattered through his writings. This is just as consistent in one sense as the other.

Regarding Paul's answer to the jailor in Acts (16:31), wherein some claim salvation is promised on belief alone, if he will read the two following verses where it says "they spake unto him (jailor) the word of the Lord, and to all that were in the house. And he took them the same hour of the night, and washed their strips; and was baptized, he and his, straightway." These two verses explain the one first quoted; he answered the jailor's question, and then proceeded to and preached the word of the Lord (Gospel) to him and his household; they became convinced, believed as Christ says: "If ye believe on me you will do the works I do," (John 14:12); and also like the eunuch who believed with all his heart and was immediately baptized (Acts 8:36, 37, 38), Peter says (1:5), "add to you faith virtue," which cannot be anything other than good works. Faith without virtue is dead, as the body without the spirit. The jailor's faith had virtue, which eventually saved him, if he remained faithful, and retained that living faith or belief, which are the same as used in a scriptural sense. Paul preached the same Gospel to the Ephesians (Acts 19:1 to 7), and proceeded to administer the ordinances thereof in behalf of those people, because their faith

had borne fruit—a desire to do the will of the Father. Paul's Roman epistle, as you will see by reading the 7th verse of the 1st Ch., was written to those "beloved of God, called to be saints at Rome," who evidently were a little ashamed to outwardly manifest their faith in the Gospel, no doubt on account of the persecution then raging in Rome under Nero's reign of terror, for he comes out boldly and declares that "he is ready and not ashamed to preach the Gospel to them, for it is the power of God unto salvation," to Jew and Greek, for therein (the Gospel) is the righteousness of God (the mind and will of God concerning our salvation) revealed from faith to faith." In other words, if we will obey God in the first commandments He gives unto us, others will be given, whereby we may "go on to perfection" and not stop at the first principles (Heb. 6:1). Paul's remarks here to the people in question, are very pointed and timely. He desired them to not "hide their light under a bushel" on account of persecution, for a spirit of that kind, if fostered, will in time lead to apostasy. He most earnestly desired that they should stir up the gift within them (1 Tim. 4:14), and to confess with their mouth the Lord Jesus, and believe in their heart that Jesus was the Christ and that God raised him from the dead (Rom. 10:9), then, they would continue to keep alive that burning fire of the Holy Ghost, which if smothered would die out, not being permitted to perform its functions, "Out of the abundance of the heart the mouth speaketh."

The epistle of Paul to the Romans, when written, was all one document and not divided in to chapters and verses, the whole tenor of which was to get the saints at Rome, who, mind you, had obeyed the ordinances of the Gospel and were within the fold, to repent of their sins—both omission and commission—and be "saints in very deed." The same construction applies to that in Rom. 3:23-27 and 10:9, hereinbefore quoted, except as to where the Apostle speaks "not of works," which will be answered later on. But, says one, "what about 2 Eph. 8, 9." We will answer: Paul there desires to convince the Ephesian saints (members of the church, mark you, the same as the Romans. See Acts 19:1-7 and Eph. 1:1, 2) that it is by the grace of God we are saved and not of the works of the law (the old Mosaic law or law of carnal commandments. See Rom. 3:27. Rom. 9:31-33. 1 Cor. 3:13 to 16. Gal. 2:16. Gal. 3:1 to 6. Eph. 2:9 to 16). No man can find out God. All power is inherent in Him. He holds the destiny of all men in His hands. There is nothing which savors of salvation but what emanates from the Lord. His mercy, power, favor, blessings, etc., is the grace of God, and it is this fact Paul was trying to thoroughly impress upon the minds of those people. But the bestowal of this grace is conditional, as in the verse under consideration, plainly states, for the Ephesians were to receive the "grace of God" through faith, not every and any body irrespective of this necessary preceding condition existing in them. In commencing this Ephesian epistle, the author says "Grace be to you," "the saints at Ephesus," "faithful in Christ Jesus" (Eph. 1:1, 2). Not the outside world. Again in the 11th Ch. of Heb. Paul, in speaking of what all the mighty

men of God even from the beginning of the world, had done, in the 32d verse of that Ch. goes on to say who "through faith" subdued kingdoms, wrought righteousness, etc., showing, or at least he attributed the accomplishment of these mighty works to the exercise of "faith" in the individuals who, coupled with the "grace" or power of God, performed the work. Then the Apostle proceeds and says this grace and faith "is not of yourselves, it is a gift of God," which he very beautifully answers and explains in Rom. 10:14, 15. "How shall they call on him in whom they have not believed? And how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent (as was Aaron, called of God, Heb. 5:4)?" Thus showing that if God had not condescended to make known unto men the Gospel plan; if He had not sent His only begotten Son to offer Himself up as a sacrifice for the sins of the world, because of His love for mankind they would never have known Him. Salvation being a gift from God, as soon as it is made known by the Father in sending forth His duly commissioned servants, with authority to preach and administer in the ordinances of the Gospel, and in performing their divine mission, preaching the Gospel, those who hear, understand, have faith, obey, thus receiving the grace of God through faith, all of which is the gift of God, for in and of ourselves we could never learn of these things. This solution to the passages brought up, is logical, and a wayfaring man, though a fool, need not err therein. "He that hath eyes to see let him see, ears to hear, let him hear, and heart to understand, let him understand." The same argument will apply to the last two passages quoted one from 2 Tim. and the other from Titus. There is also another phase to this subject, that of explaining to the people whom Paul addressed, of the doing away of the Mosaic law and the introduction of the Gospel of Christ, which tradition Paul was trying to eradicate from the minds of the members of the church, showing that the works enjoined under that law were of no avail to those people, after the ushering in of the fullness of the Gospel.

This part of the subject will be taken up in our next issue.

Elder George A. MacDonald, of Mesa, Arizona, returns home today, having performed a very successful mission. He first labored in Mississippi as companion to President Pomroy until called to this office early last spring, where he was installed as bookkeeper, which position he held until his release. Elder MacDonald was accompanied by Bro. Bradley Trunnell, a young man of this city, who intends to locate in the west. They expect to visit some of the large cities while en route.

The Cleveland Plain Dealer contains the following item of interest: "Admiral Sampson owns a farm near Palmyra, N. Y., on which Joseph Smith, the founder of Mormonism, was said to have dug up the golden plates on which the Book of Mormon was inscribed. The Latter-Day Saints tried to buy the ground in 1893, but the admiral refused to sell."

Perhaps they are mistaken in this suggestion.—Ed.



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SATURDAY, DECEMBER 10, 1898.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

We desire the Elders of the Southern States mission to let us hear from them; write and tell us incidents of your trials, successes and disappointments, tell us of kindnesses and rebuffs. You know if we all pull together, an interesting paper can be published, not only to ourselves, but to the localities noted in your letters. Never mind if you are not experienced in writing to magazines, we can arrange it even if poorly written. Write all proper names and peculiar words plainly, and on one side of the paper only.

Salt Lake has recently been the scene of an immense conclave of Sunday School workers.

ADDRESS TO OUR ELDERS.

Dear Brethren: For several years the Elders of this mission have plead with those who have presided over them from time to time, to establish a paper for the benefit of the Elders in the field, as well as the saints scattered throughout the south, and also for the benefit of those of our beloved ones who are left at home. In days gone by this matter has been brought before the Authorities in Zion, but not until recently have they given their approval for us to have a paper here in the South. The Millennial Star established in the European mission is now in its 60th volume, and the European mission today without the Millennial Star, would almost be like a ship without rudder. In its columns the Elders find interesting reports of conferences held in the various parts of the mission; letters from traveling Elders throughout the different fields; articles written by master hands upon different principles of our faith, as well as answers to newspaper attacks upon our workers in the field and the plan of salvation restored to the earth in our day for the salvation of the souls of men. The Elders in Europe who perform the best missions, are those who make it their business to study the Star as it makes its weekly visit to them. By so doing, they keep in touch with the mission and are up in their work. They generally have this journal sent home to their loved ones, and they there are also kept posted upon what is going on in the missionary field.

Can any Elder, laboring here in the south, doubt for a moment that such a journal will be of value to them? Can any saint living throughout the ten large states, which constitute our mission, doubt the importance of having such a paper? Will our loved ones at home not look anxiously forward for the arrival at their doors of such a weekly visitor? And should our Elders who have returned home, after having performed an honorable mission, not hail with joy the paper which will also keep them posted upon the work of the Lord in the mission where they once labored? When we contemplate all these matters, we begin to see the necessity for such a journal, and the wisdom in sending the "Southern Star" out once a week upon its noble mission. It will be a medium through which we can meet and talk with all the Elders and saints, and it will also afford every Elder an opportunity of reporting his labors to the whole mission. The Elders in the Florida conference can hear from their co-laborers in Kentucky, and the saints in the Virginia Conference may know the work is progressing in Louisiana. Matters of importance will go out from this office to all the traveling Elders and the saints living in the south, and important matters from the Authorities in Zion,

bearing upon our work, will be found in these columns. All arrivals, appointments, transfers and releases of Elders, will be noted. No Elder should fail to study it, because it becomes a part of his mission. No member of the church in the south can afford to be without it, because its weekly visit will be like a visit from the Elders. The loved ones at home should have it, because they also desire to keep posted on our work, and wherever an Elder can furnish us with a subscriber not of our faith, that subscriber will always become a friend to the Elders, if not a member of the church. May the Southern Star have God's blessings attending it, and may it have not only the faith and prayers, but the hearty support of every Elder in the field.

Ben E. Rich.

ANOTHER CHURCH BURNED. NEWS has been received at this office of the burning of the new church edifice at Vanceburg, in our East Kentucky Conference, on the night of Monday, November, 20, 1898. This makes the second time the Saints of Kentucky have been called on to lose their church building, by the incendiary, within the past few months, the other one at Blaine Creek, about three months ago.

We merely call attention to these facts to enable the public to see how difficult it is for the Saints to cope with the influences at work against them.

One of the chief objections to the Mormons has been, and now is, that we preach gathering, i. e., urge the people to go to Utah or elsewhere to live as soon as they become converted; be that as it may, in the case of our Kentucky Saints, they have not only not emigrated but have settled down in their own localities, organized Sunday schools, branches of the church—in fact done all any Christian community could to build themselves up and at the same time their neighbors where they have the chance. With all this their neat house is wiped away by the fell hand of a midnight band of fire fiends, and they are again bereft of their meeting house. All this right in liberty-loving America; right here in a Christian country which, if done in a barbarous country, would be heralded as persecutions of God's people. Money would be poured in from every side to rebuild the church; denominational lines would be obliterated in a scramble to assist the unfortunate sufferers. But in these cases the public look on with bland indifference. "It's only Mormons; they have no business here any how," and such sentiments. It might, perhaps, be a revelation to some, to know who the perpetrators or the instigators of this outrage were. It would not to us, however, because we fully realize that the presence of our Elders and Saints is just as unwelcome to the existing exponents of religious dog-

mas today as it was to those Pharasees and Sadducees who opposed and persecuted the Saviour, His Apostles and their followers in the Primitive church. We hope the Saints of East Kentucky will not be disheartened, but go to work, exercise plenty of faith and judicious works; do not charge any one with having committed this outrage; do not attempt to criminate, even if you feel sure you know who is guilty. It is done and no doubt the real criminal has covered his tracks so that it will be impossible to locate the guilt, so it is better to be patient and long suffering. Be kind to those whom you suspect. Let it go—the Lord will bless those who trust in Him and by cultivating a spirit of love, forgiveness, patience, good will to all, with a hearty willingness to go to work again if it shall be deemed best, and it will not be long before Vanceburg and Blain Creek have other church buildings that can be looked upon with as much pride as ever before—if not more—for persecution brighten us up to renewed energies, bind us closer together and cause our labors to assume new and resplendant lustre.

DO NOT PERSECUTE.

WE are still living in the days of persecution, and while all Christians shudder when reading of the horrible persecution heaped upon American Christians, by the Mohamedan Turks; sometimes in the very county wherein we dwell, we are confronted with accounts of some Christian sect persecuting some other Christian sect, because their religious beliefs differ. All Christians should bear this fact in mind: Christ is not pleased with those who persecute others. That spirit comes from the evil one, not from God. Turning to the 5th chapter of Acts, commencing with the 12th verse, we have there a most excellent lesson given us; all Christians should learn it. We give it, as follows:

And by the hands of the apostles were many signs and wonders wrought among the people (and they were all with one accord in Solomon's porch, and the rest durst no man join himself to them; but the people magnified them, and believers were the more added to the Lord, multitudes both of men and women); insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed, every one. Then the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and were filled with indignation, and laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life. And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council

together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, saying, The prison truly found we shut with all safety, and the keepers standing without before the doors; but when we had opened, we found no man within. Now, when the high priest, and the captain of the temple, and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one, and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence; for they feared the people, lest they should have been stoned. And when they had brought them, they sat them before the council; and the high priest asked them, saying, Did not we straitly command you, that ye should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree; Him hath God exalted with His right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him. When they heard that, they were cut to the heart, and took counsel to slay them. Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men; for before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him; he also perished; and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. And to him they agreed; and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were not counted worthy to suffer shame for His name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

TO VISIT WITH THE ELDERS.

COMMENCING some time during the early part of the year, President Rich will perfect arrangements which will enable him to visit the Conferences and meet with the Elders in the Southern States Mission. Those Conferences he was unable to visit during the past summer will, no doubt, so far as possible, be visited first. Perhaps in some cases it will be necessary to hold meetings in more than one place, in order to save many of the Elders from making lengthy travels to reach places of meetings. The conferences will be more in the capacity of business meetings than general conferences. He desires to meet with every

Elder in the field; become acquainted with the workers; listen to their testimonies; instruct the brethren in their work and better organize the great work of the Lord in this part of the vineyard.

This will be joyful news to the Elders, many of whom did not meet President Rich last fall, and all those Elders who are traveling so much recognized the beneficial effects of a visit from the mission president. It enthruses them for greater efforts and creates an all-around change; destroying any old ruts that may creep into the conferences. The writer has taken active part in these visits from mission presidents and fully appreciates the good results and happy reunions that accrue from them.

The news of peace being an assured fact in the acceptance of the American terms by the Spanish government, is indeed gratifying. Peace and tranquility are now secured, and the work of reconstruction can be commenced in earnest. It will be a long and tedious work to repair what is left after centuries of misrule in the Spanish colonies, but the result will justify the outlay and the labor of the American nation.

The fact that the war is over and the object for which it was commenced has been gained. The results of the most remarkable victories in the history of war have been secured by diplomacy almost as remarkably successful as the battles preceding it. Spanish rule is ended in this hemisphere and the people so long under the iron heel of oppression are free to work out their own salvation.

From private advices we learn that Elder Wayne H. Redd, of Bluff City, San Juan county, who was formerly President of the South Carolina Conference, has been appointed counselor to the Stake Presidency—a responsible position indeed! but one that we feel sure, with the knowledge we have of his energy, humility and faithfulness, he will acquit himself to the full satisfaction of the church authorities and the Saints of San Juan Stake.

The editor of the Independent at Springville, Utah, is not a Mormon, still he has the following to say anent Roberts' election:

The Tribune is trying to move heaven and earth in the effort to keep B. H. Roberts out of Congress. We have always believed that his nomination and election were bad moves, but now that Utah people have declared for him it seems to us that the affair ought to be allowed to drop, or be left with Congress. B. H. Roberts surely ought to go to Congress to represent the people who elected him, and if the Democratic party can stand it, their opponent ought not growl.

PRIESTHOOD AND PRESIDENCY.

By Elder Charles W. Penrose.

On the 6th of April, 1860, a meeting was held at Amboy, Ill., composed of a small number of persons, most, if not all of whom had seceded from the Church of Jesus Christ of Latter Day Saints. They had assembled at the call of Zenos H. Gurley and Reuben Newkirk, and came from Wisconsin, Illinois and Michigan. At this so-called "Conference" Joseph Smith (son of the martyred Prophet, who was slain at Carthage, June 27, 1844), presented himself and expressed his willingness to accept the position of their leader. He had been several times invited to assume that position and now complied with the request. He was received with great joy, and after making a brief address, in which he pledged himself to promulgate no doctrine that should not be approved by them, the people assembled accepted him as a prophet and the successor of his deceased father; the president of the assembly. William Marks, saying: "Brother Joseph, I present this church to you in the name of Jesus Christ." Mr. Smith took the present thus tendered and he was ordained President of the High Priesthood and president of the church by William Marks, Zenos H. Gurley, Samuel Powers and W. W. Blair. The religious society of which the present Joseph Smith was thus made president is commonly known as "The Josephite Church," but is called by its members "The Reorganized Church of Jesus Christ of Latter Day saints."

The term "reorganized" implies and is a confession that the society which invented and adopted it is not the original Church of Jesus Christ of Latter Day Saints. It was organized April 6, 1830, at Fayette, Seneca county, New York, afterwards had its headquarters at Kirtland, O., then at Independence, Mo., next at Far West, Mo., following that at Nauvoo, Ill., and subsequently at Salt Lake City, Utah, where it still remains.

But it is claimed that the original church, established by revelation from God, through Joseph Smith the martyr, became disorganized at his death. Also that it was rejected by the Almighty with its dead. And further, that on the decease of the first president of the church no one could legally succeed him in that office but his eldest son. Therefore that which was the Church of Jesus Christ of Latter Day Saints on June 27, 1844 was not the Church of Jesus Christ of Latter Day Saints on June 28, 1844! By what process an organization so perfect in all its departments and offices and councils and quorums, with branches in various parts of the United States, and also in Europe and on the isles of the sea, could become disorganized because its chief presiding officer was slain, has not been made to appear. Certainly there have been from that day to the present no signs or evidences of disorganization in that religious body. It has been preserved intact, with its name, doctrines, ordinances, priesthood, vital force, mission work, unity, gifts, powers, spirit and growth, and is today recognized as the most splendid and perfect ecclesiastical organization on the face of the earth.

Consideration of the singular claims set up by the disciples of the "Reorganization" would be superfluous in view of their

absurdity, were it not for the fact that a number of worthy men and women have been deceived by the sophistry and perversions resorted to by advocates of "Josephism." Its leading spirits are chiefly persons who have been excommunicated from the Church of Christ for apostasy and other offenses. It would be labor in vain to point out to them their inconsistencies and egregious errors. But people who have been led into acceptance of their foolish theories by the advancement of some principles which are true, scriptural and essential, and have thus been drawn by a glimmering of light into mists and darkness, may be rescued and guided into the straight and narrow way where the sun shines in its fulness, by a plain presentation of simple truths and a refutation of cunning falsehoods. It is for their benefit that these lines are written.

First, let us examine the grounds on which it is asserted that the church established by the Prophet Joseph has been disorganized and rejected. For, if they are untenable, the claims of the "reorganization" have no basis. If there has been no disorganization, there can be no valid reason for a reorganization. At the death of Joseph Smith the first presidency of church consisted of Joseph Smith, president; Sidney Rigdon, counselor. William Law, the other counselor, had been excommunicated. The martyrdom disorganized that council or quorum, but did that disorganize the church? If so, then the church will be disorganized whenever its president shall be removed by death or otherwise. There is nothing in the revelations of God or the order of the priesthood which justifies such a palpable absurdity. On that hypothesis, when Jesus Christ was slain his church was disorganized. Also if the "reorganized" church shall lose its president it will become disorganized. An institution which would be subject to dissolution in such a manner would have no claim to divine origin, and would be a most miserable kind of human establishment, more like the product of lunacy than the result of ordinary reason, to say nothing of divine revelation.

The church organized April 6, 1830, continued after the death of its first president under the direction of the Twelve Apostles for about three and a half years, when the first presidency was reorganized. This procedure has been repeated at the decease of each of the first presidents who have succeeded each other, and the church has moved forward along the lines marked out by revelation, without interruption, and without a sign or symptom of disorganization.

It is evident from the revelations of God in former and latter times in reference to His Church and kingdom to be set up in the last days that it was to be perpetuated, and in that respect to be different from his work in previous dispensations. Through the wickedness of mankind the authority of the Holy Priesthood was repeatedly taken from earth, but God's crowning work for the redemption of the earth was to be "The Dispensation of the Fulness of Times," in which all things in Christ both in heaven and on earth were to be gathered in one. (Eph. i: 10.) The kingdom which God was to set up in the latter days was not to be "left to other people." It was never

to be destroyed. (Daniel, ii: 44.) This assurance the Lord has frequently given to His church and kingdom established by His authority on April 6, 1830. In a revelation given in September, 1830, he said:

"Unto whom I have committed the keys of my kingdom and a dispensation of the gospel for the last times and for the fulness of times," etc. (Doc. & Cov. section 27: 13.)

In December, 1830, he said:

"Fear not, little flock, the kingdom is yours until I come. (Doc. & Cov. section 35: 27.)

On Jan. 2, 1831, he said:

"Behold, the kingdom is yours and the enemy shall not overcome." (Doc. & Cov. section 38: 9.)

In July 32, 1837, the Lord said concerning his servants:

"For unto you (the Twelve) and those (the first presidency) who are appointed with you to be your counselors and your leaders is the power of this priesthood given, for the last days and for the last time, in the which is the dispensation of the fulness of times." (Doc. & Cov. section 112: 30.)

The disorganization of the church would be a virtual contradiction of God's own promises and predictions. It is clear that He did not intend to permit his church to be thrown down, destroyed, overcome, disorganized or left to other people. It was to "stand forever." A reorganization, therefore, would be superfluous and indeed an absurdity.

Now as to the alleged "rejection" of the church:

When the Saints, after the expulsion from Missouri had settled at Commerce, Ill., and begun to build up Nauvoo, they were commanded of the Lord to build a temple to his name. That was a commandment which the Lord says is always given to his people. The ordinances in behalf of the dead are to be administered in a temple, and things kept hid from the foundation of the world and those pertaining to the dispensation of the fulness of times are to be revealed in holy places, where are to be "the oracles" and also "statutes and judgments" for the foundation of Zion, and the anointings and washings and further ordinances which the Lord promised to reveal therein. The erection of that temple was urged upon that people. The Lord foreseeing what would take place with his servants Joseph and Hyrum, it was necessary that his people should be stirred up to diligence in the performance of that work. He, therefore, declared that he granted unto them a sufficient time to build that house, and said:

"If you do not these things at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God." Doc. & Cov. section 124: 23-41.)

It is claimed by the so-called "reorganized" church that the Saints, with the Twelve Apostles at their head and all the quorums of the Holy Priesthood and all the institutions established by the Almighty "for the last days and for the last time," were rejected of God and cast out and deprived of the means of salvation for themselves and their dead ancestors back through all previous generations, because they did not "complete" the temple in Nauvoo. Now, it is a matter of history that, notwithstanding

the opposition of the enemies of the church, the murder of the Prophet and Patriarch, the threatenings and plots and ragings of mobocrats, and the scantiness of means for the great work before them, the Saints went to work with their might and built that house according to the commandment of the Lord and the pattern revealed to Joseph Smith, which with all the keys of authority and power of the Holy Priesthood he had given to the Twelve, and that it was so far completed before the exodus from that city that it was dedicated to the Lord, and baptisms for the dead were performed in the sacred font, and washings, anointings, endowments and other ordinances were solemnized therein, both for the living and for the dead.

But, it is objected by the "reorganizers" that the temple was not fully "completed," and Brigham Young is quoted as saying after his arrival in Utah, that the Saints would attempt to build a temple, and that "This has been attempted several times, but we have never yet had the privilege of completing and enjoying one." Our very technical and disputatious opponents are never tired of repeating in this connection the words "complete" and "completed." But a careful examination of the word of the Lord fails to discover those words or anything equivalent to them. The Lord told his people to build a house to him; they did build and use it for the purposes he designed. They were not permitted to remain and enjoy it. There were, probably, some additions which would have been made to "complete" the edifice in the full sense of the term, if the builders had remained to enjoy it. A man might build a house, and before the finishing touches, adornments, painting, decorations, etc., were completed, he might be compelled to leave it, or it might be destroyed, but the house would be "built" all the same, and he or the person he employed to erect it would be called its builders, even if he never "enjoyed it." The Kirtland temple was built, but the people were not permitted to remain and enjoy it. The saints who have been gathered to the Stakes of Zion in Utah have been permitted not only to build and "complete" four temples after the pattern revealed to the Prophet Joseph and made known to his brethren in the Apostleship, but also to "enjoy" their occupancy and receive the oracles and revelations and manifestations from God which belong especially to those holy places. This would not have been their privilege if they had been "rejected as a church with their dead."

It is surprising that sane people, however biased and prejudiced, could entertain the notion that the just and merciful Father and the tender and loving Christ would reject the people who had toiled so faithfully to obey the commandment given them to build a temple, because, before they could perfectly finish the structure after building it, in consequence of the inroad made upon them by their enemies they were compelled to forsake all their possessions for the gospel's sake! Such a proceeding would be contrary to the course and character of Deity since the world began, and a contradiction of the word of God on this very subject in the same revelation in which the commandment was given. Here it is:

"Verily, verily I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings, and the iniquity and transgression of my holy laws and commandments I will visit upon the heads of those who hindered my work unto the third and fourth generation, so long as they repent not and hate me, saith the Lord your God. Therefore, for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God." (Doc. & Cov. section 124: 49-51.)

It has been argued by persons who are not disposed to receive God's word when it is opposed to their own peculiar ideas, that this word of the Lord refers solely to those who were hindered from building a temple in Jackson county, Missouri. That, however, would make the Lord a "respector of persons" and a changeable being. The principle enunciated in the above quotation is and must be of general application. It is not special to one particular occasion or one set of individuals. The Lord says: "When I give a commandment to any of the sons of men," etc. He further says, in verse 33, after speaking of the hindrance of the building of his house in Jackson county and its consequences: "And this I make an example unto you," etc. God would be partial indeed if he accepted the offerings of the people in Jackson county because they were hindered by their enemies from performing that which he had commanded, and rejected the offering of His people in Nauvoo who accomplished so much more, and, with trowel in one hand and a weapon of defence in the other, ceased not their diligence, but built the house of the Lord, and were then, like their brethren in Missouri, driven from their homes by blood-thirsty mobs who hated them for their devotion to the cause for which they were willing to sacrifice all things.

It is further contended that the expulsion from Illinois and the privations and sufferings endured by the Saints in their journey to the Rocky mountains are evidence that the church was rejected of the Lord. On that hypothesis the church must have been rejected of God at a very early date. What about the persecutions in Ohio, the drivings and plunderings and butcheries in Missouri? Were they proofs that the Lord had rejected his people? By that kind of reasoning Christ was rejected of God when he hung upon the cross; the Apostles and Saints of the first century of the Christian era and the prophets of old who were "stoned, sawn asunder, slain with the sword, afflicted, tormented, wandering in deserts, in mountains, in dens and caves of the earth," were rejected of God. Those who indulge in such contentions forget the Apostle's declaration: "They that live godly in Christ Jesus shall suffer persecution."

In a pamphlet published by the so-called

"reorganized" church on the subject of the rejection, it is argued that the Lord "rejected Judah for their sins," but that he "did not cast them off forever nor destroy their kingdom, nor take from them the Priesthood." And it announces, "We hold that he has so rejected his Church." On that reasoning, then, the church has been disorganized, therefore, it could not be reorganized. If it has been rejected for the sins of many of its people, when they repent and turn to the Lord it is that people, that church, they who bear that holy priesthood that will be received again to the Lord's favor, as it was with Judah of old. It will not be another church, another people, a new organization, but the same church, the same people, the same priesthood, the same kingdom which God set up for the last days and for the last time, and which he declared should not be overcome of the world. On their own reasoning, therefore, the "reorganizers" have no status as the church of Christ.

(To be Continued.)

From an Exchange, State of Washington, is learned of the opening up of a new Conference at Tacoma, Washington.

The pioneers who have come to teach the doctrine of Joseph Smith's followers are not like the destroying angels, the tales of whose deeds caused a chill of dread in the days when the border land was being battled down. On the contrary, they are scholarly looking gentlemen of good address and prepossessing appearance. Neither one looks like a bigamist, a Danite or any other horrid old thing.

The Mormon missionaries are Elder B. A. Hendricks, of Lewiston, Idaho, and Elder Arnold D. Miller, Jr., of Parker, Idaho. Both have been engaged in proselyting work for some time in this state and arrived in Tacoma yesterday from the Walla Walla section, where they established a mission.

As soon as the Elders can secure a hall for meetings they will commence holding services here and continue until they have a mission successfully established. They simply come as teachers of their faith, they say, and to clear from the public mind many misconceptions regarding Mormonism, which they will try to show to be the best of all religions. It is said there are several Mormons in Pierce county and communication will be established with these, so that all can work together to make the initial attempt to establish their faith here a success.

During the past year Mormon missionaries have been quite active in the western states, and their organization has had a phenomenal growth. On account of the open hostility entertained toward them by the American Gentiles until within the last few years the Mormons devoted their missionary work mainly to foreign countries, but this hostility has almost totally disappeared and the missionaries are given a respectful hearing wherever they go.

Elders Hendricks and Miller are connected with the Northwestern mission, which embraces the states of Washington, Oregon, Idaho and Montana. Elder F. S. Bramwell, of St. Anthony, Idaho, is president of the mission conference. Elder Hendricks is president of the Washington conference.

Both the Elders report good meetings wherever they have gone. The spread of Mormonism in Eastern Washington and Oregon has been rapid. In the Grand Ronde valley, in Oregon, the Mormons have recently purchased a large tract of sugar beet land and will establish a colony.